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PATHWAY TO GOD

April 1991

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXV April 1991 No. 3

PRAYER

यं वैदिका मन्त्रदृशः पुराणाः
इन्द्रं यमं मातरिश्वानमाहुः ।
वेदान्तिनोऽनिर्वचनीयमेक
यं ब्रह्मशब्देन विनिर्दिशन्ति ॥ १ ॥

शैवा यमीशं शिव इत्यवोचन्
यं वैष्णवा विष्णुरिति स्तुवन्ति ।
बुद्धस्तथार्हन्निति बोद्धजैनाः
सत्श्री अकालेति च सिक्खसन्तः ॥ २ ॥

शास्तेति केचित् कतिचित कुमाराः
स्वामीति मातेति पितेति भक्त्या ।
यं प्रार्थयन्ते जगदीशितारं
स एक एव प्रभुरद्वितीयः ॥ ३ ॥

॥ ॐ ॥

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)
" One God, One World, One Humanity "
Editor : **Prof. B. R. Modak,** M.A., Ph.D.

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Editorial

God is one, without a second,
The ancient Vedic seers called Him
Indra, Yama, Vāyu etc.
The Vedāntins point out to him as the
one inaescribable Brahman

The Śaivas call Him S'iva,
The Vaiṣṇavas call Him Viṣṇu,
The Buddhists call Him Buddha,
The Jainas call Him Arhat,
The Sikhs call Him Sat S'ri Akāla.

Some worship Him as the Ruler,
Some worship Him as Kumāra.
Some worship Him as the Master,
Some worship Him as the Mother,
Some worship Him as the Father.
Thus though people praise with devotion
God the Almighty variously,
He is one, without a second.

If this Truth is realised properly,
there will be no communal strife.

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V- G. Deshpande
Trustee & Secretary,
Board of Trustees

Shri Gurudeo Dr. R. D. Ranade

Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

RANADE'S EVOLUTION OF THOUGHT

—Dr. C. N. Kundargi

Introductory

As indicated previously Ranade had taken a hostile attitude to philosophy in the beginning. He was inducing his nephew, namely, N. G. Damale, not to offer philosophy as an optional subject. He himself was going to offer Mathematics for his B. A. examination. He was in search of truth and precision. There was no other science which was more exact than Mathematics.

Ranade later writes[1] that his dislike of philosophy during those days was due to other reasons as well. Firstly, the books prescribed by the University of Bombay then were not to his liking. The books were: Mill's **Logic,** Aristotle's **Nichomachean Ethics,** Wallace's **Kant** and Martineau's **Types of Ethical Theory.** Ranade was well versed in Sanskrit Language. He had developed religious attitude right from the beginning. There is no wonder, Shence; that these books did not appeal to himth en econdly. he mentions that the method of teaching philosophy adopted in his college did not impress him. He writes that the teachers were teaching the subject for more than thirty years but that they had not improved their technique and methed to attract and inspire young men like him.

II An Early Spiritual Monadism

Unconsciously the spiritual impulse was their in Ranade right from the beginning. When he was a Fellow at Deccan

1. Ranade R. D. : "The Evolution of my own thought" in Contemporary Indian Philosophy ed. by S Radhakrishnan and J. H. Muirhead (Allen and Unwin, 1936) pp. 539-62.

College, Poona, he was witnessing a cricket match for more than six hours on the College grounds. He had not made any systematic study of philosophy then. He had not heard the name of Leibniz. Even then all of a sudden he felt that the whole universe was full of spirit. He came to his room and wrote an essay called : "The Centre of the Universe". The essay was written under the spiritual influence of Carlyle.

Various sciences speak about centres, In Geometry a circle has a centre. In Geography there is a centre of the Earth. In Astronomy the sun is looked upon as the centre of the planetary system Similarly there must be a Centre of the universe. There must be a unity in diversity. In the sciences they give a definite position to the centre. But the Centre of the Universe is restricted by any space.

The old Archimedes said that if he could get a fulcrum for the Earth, he could lift it with ease. In a similar way, says Ranade, that if we can come to know the Centre of Universe, we shall have solved the problem of problems. 'Where is the centre of the Universe ?'

Ranade's answer is that the centre of the Universe is Everywhere. Every particle of water, every particle of wind and every particle of matter hides its Centre. The Centre is indestructible and imperishable. It is without end and without beginning. Weapons cannot cut it. Fire will not burn it.

In Geometry they speak of the Centre of a circle. It is one. From it distances to the circumference are all equal. Similarly the Centre of the Universe is One. It is equally near to all.

The Centre of the Earth is endowed with the power of gravitation. It attracts all things towards it. This is much more true in the case of the Centre of the universe. It

attracts everything towards it. The creation gravitates towards the presiding Element. The universe is but an infinite circle, its Centre everywhere and circumference nowhere !

The above essay clearly indicates that Ranade was already full of a spiritual idea, although he did not know how to philosophise about it.

As mentioned earlier when Ranade visited Benares he listened to some devotional songs of S'amkarācā ya. How an Advaitic philosopher can write devotional songs ? That was the question of Ranade.

During this time he felt ill. His mind turned spirital. He wanted to justify spiritual experience in terms of philosophic thought. Hence he started a serious study of philosophy- both Eastern and Western with a view to find a justification for the spiritual life.

Ranade had been taking an acute interest in the Saṅskrit language. Further he was full of respect for S'aṅkarācārya. Hence, there is no wonder, that he studied Indian Philosophy all the more.

III A Correlative study of Indian and European Philosophy

(Bradley and S'ankara, Ward & Rāmānuja, McTaggart and Sānkhya)

According to Professor Ranade in the world of philosophical thought the East is not East and the West is not West. The problem of Philosophy is one and identical all over the world. Indians should not remain content with the study of Indian thought alone; they should study the Western thought as well. Similarly the Westerners should not remain content with the study of Western Philosophy; they

should study Indian thought as well. In fact Ranade has an article entitled : "On the study of Indian and European philosophy" where he definitely advocates a correlative study of Indian and European philosophy. The article brings out metaphysical parallels between the thought of Bradley and S'ankara, Rāmānuja and Ward, Sārkhya and McTaggart. It also suggests epistemological, logical and ethical parallels between the East and the West.

a) Metaphysical Parallels

(1) S'ankara and Bradley

According to Ranade there are many points of similarity between the thought of S'ankarācārya and that of F. H. Bradley. Both are Absolutists. S'ankara speaks of Brahman as the highest Reality, whereas for Bradley the Absolute is the highest Reality. For both God is different from the Absolute. Again, for both the world. the souls and bodies are only appearances. Space and Time are only phenomenal. The Absolute transcends both. It is beyond all moral relations. It is of the nature of Intuitive experience.

Ranade says that S'ankara's Brahman is not pure blank. It is not of the nature of the unconscious. On a deeper understanding we find that it is Sat, Cit and Ānanda pure Existence, pure Consciousness and pure Bliss.

Josaiah Royce in his **TheWorld and the Individual** makes a comment against Bradley's Absolute. It runs thus : (Bradley's Absolute)..... despite all Mr. Bradley's objections to the self, escapes from self-hood only by remaining to the end a self."[1]

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1. i. p. 552

Ranade observes that Śankara's Absolute consciousness, Bradley's Absolute Experience and Royce's Absolute person are different only in names.

Accordin to Ranade it is wrong to regard Śankara as a determinist. The self is free in so far as it expresses the purpose of the Absolute. According to Royce the self comes into being in time. Ranade says that from one point of view the self is eternal and from a higher point of view the self is an appearance which is Bradley's position. This is not determinism in the ordinary sense. Ranade says that Śankara's system could be described as Absolutism or a Spiritual Monism and not as deterministic, mechanistic pantheism.

(ii) Rāmānuja and James Ward

According to Ranade Rāmānuja's system, though numerically a plurastic system- qualitatively is a monistic system. It has its parallel in the theism of James Ward and personal Idealism of Rashadall. For Rāmānuja the Absolute is God and the world, the world inclusive of souls. Such is the position of Ward[2] and of protestant Christinity generally.

(iii) Sāṁkhya and McTaggart

Ranade says that "there is a great resemblance between the system of Sāmkhya and that of McTaggart. The Sāṁkhya system accepts plurality of selves without a ruling God. In McTaggart we have a system of selves or spirits uncreated and eternal forming a unity, but not a conscious unity." Both differ from Monadism of Leibniz. Leibniz speaks of a plurality of monads or psychical entities. But he also recognises God- the Monus Monad- to establish preestablished

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2. The Realm of Ends, p. 242

harmony among the monads. Sāṁkhya is nirīśvara or Godless and McTaggart's system is non-theistic,

b) Epistemological, Logical and Ethical Parallels

The subjectivism of the Yogācāras could be compared with that of Bishop Berkeley. Similarly we can get Western parallels for the nihilism of the Mādhyamikas, the representationism of the Sautrantikas and for the presentationism of the Vaibhāsikas,

Ranade says that the parallelism between the Logic of Gautama and that of Aristotle is written in such text and capital letters that he who runs may read it.

As regards ethics we have other interesting parallels the hedonism of the Cārvākas and that of Epicureans, the rigorism of the Bauddhas and that of Stoics; and the three ideals of the Bhagavadgītā- activism, the ideal of duty and self-realization and the thoughts of Eucken, Immanuel Kant and T. H. Green Green respectively.

(IV) Relativism and Truth

The first definite period in Ranade's philosophic work is his studies on Greek thinkers. Heraclitus was the first Greek philosopher to attract his attention. Heraclitus is known for his doctrine of chage. He said that there is no absolute distinction between night and day, good and bad. Everything is relative. The Sea water is both pure and foul. It is pure for fish and fowl for men. Ranade remarks that the Heraclitean doctrine of relativism, however. breaks at one point. namely, God. This fact was recognized by Heraclitus himself.

"... But he says elsewhere that the law of Relativism stops at God, even though it holds good about men : to God

he says, all things are fair and good and just, but men hold some things unjust and some just....."[1]

The upshot of the discussion is that the doctrine of Relativism is not applicable to God. It has its application only to the phenomenal and the ephemeral. In this Ranade heartily concurred with Heraclitus,

Protagoras applied Heracleitean doctrine of flux to sensation and perception. He failed to see that the doctrine of relativism does not apply to God. Aristotle found the Heraclitean bottom of Protagorean theory of relativism. He criticises it from different points of view. Firstly he tells us that the Heracleitean doctrine of change reached its nemesis in the extreme doctrine of Cratylus. The latter did not think it right to say anything. He only moved his finger. The Master had said that we could not step twice into the same waters. But Cratylus rebuking his master said, 'You cannot step into the waters even once because in the very process of your stepping inth the river the waters have run off'.

Secondly Aristotle, almost like Kant, says that it is only from a pre-existing thing that change or motion could take place. Change implies something which chasges. It implies the substration. It is only the permanent which can change. Moreover. incessant change is an impossibility. The process of change could not go on 'ad infinitum'.

"If a thing is coming to be, there must be something 'from' which it comes to be and something 'by' which it is generated and this process cannot be 'ad infinitum'[1] ".

Further Aristotle points out that the application of the idea of change is unduly extended. What immediately

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1. Metaphysica, 1010 a. 20–22
2. -do- 1010a 20-22

surrounds us is in the process of destruction and generation but not the whole universe. There must be something which is changeless. If the universe has two sides, namely, 'change' and 'rest' we certainly go in for 'rest' rather than for 'change'. Thus Aristotle takes cut the Heraclitean bottom from Protagorean relativism.

Aristotle attacks Protagores on some other counts also. Like Plato in the Theatetus, he argues that not all percipients are on the some level. The jucgement of different persons are not equally valid. E. g : the judgement of a physician and that of an ignorant quack are not eqully valid regarding a particular disease: in the field of music the musical composer knows better than a training- masttr and so on.

According to Ranade the most important criticism that Aristotle passes upon Protagoras is the argument from differences of value among things. The relativistic sceptic says thst opposite courses are equal to him. If so, why does he not fall into a well in the early morning, instead of walking straight ?

The relativistic sceptic does not have an adequate theory of truth. Both to be and to be are equally true for him. Two plus two make four. If somebody says that two plus two make five, he is nearer to truth, according to Aristotle, than a person who says that two plus two make a thousand. Truth, for Artstatle is one and absolute, though errors are infinite. There are only degrees of Error and never degrees of Truth. For Aristotle the sablunary things change, but the First Mover never changes. In this doctrine of Truth Ranade concurs with Aristotle. He says that Truth is one, absolute, immutable and that is in God.

V. Identity of Tought and Being

In pursuing his studies on Greek philosophers Ranade was struck by the similarity of thought between Parmenides,

the Great Greak Ontological philosopher and Śankarācārya, the great Indian vedantist. Herr Garbe finds in 'Eleatic philosophy' a probable borrowing from the Idealistic Monism of ancient India [1] But Dr. Ranade holds the theory of parallelism.

Śaṅkarācārya is a monist, or absolutist. According to him Brahman is the only Reality. Brahman is 'Sat', and 'Cit', 'Being' and 'Consciousness'. For Parmenides Being is the only Reality. He identifies Thought with 'Being'..... thinking and that by reason of which thought exists are one and the same things.[2] S'ankara draws a distinction between Vyāvahārika and pāramārthika, the phenomenal and the noumenal. Parmanides speaks about the distinction between Opinion and Truth.

Most interestingly, according to Ranade, both Śankara and Parmenides have made similar attacks on the conceprion of the Idea or the Universal.

"What is the relation between the Universal and the Particular ? Is the Universal wholly present in the Particular, or only partly ? If it is wholly present, it is distributed in so many things, and so it is many, if it is partly present in the Particulars which are many, it is divisible. It thus comes about that the logical Universal is either many or divisible : in either case it is not one, which it ought to be by definition"[3]

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1. Herr Garbe, "Philosophy of Ancient India" pp. 33 & 39.
2. Fairbanks, "First philosophers of Greece, P. 90. I 40. & P. 96, 1–94.
3. Śankara : Brahmasūtrabhāṣya, II. 1. 18

Burnet and Zeller on the 'Being' of Pārmenides Ranade's criticism of their Materialistic Interpretation:—

For Parmenides the merging together of substantial and adjectival existence has not merely a logical significance but a metaphysical significance as well. From the logical point of view, Parmenides asserted the unity of subject and predicate. And from the metaphysical point of view he asserts the unity of thought and being. Plato and Aristotle understood Parmenides as identifying the real and the rational.

But Burnet regards Parmenides as the Father of Materialism. Zeller also joins hands with him. The ultimate Being of Parmenides is globulur in form. It is a fixed and homogeneous mass. It is symmetrically extended from its centre on all sides. 'It is a finite, a spherical, motionless, corporeal continuous plenum.'[1]

Prof. Ranade does not sympathise with the interpretation of Burnet and Zeller. He points out that the 'Being' of Parmenides is compared to a sphere. Being resembles a sphere. Resemblance should not be regarded as an identity. Being is like a sphere in point of its perfection all round and it is like a sphere in point of its subsistence in equality. Analogy should not be treated as a fact.

According to Ranade Parmenides regarded Being as **finite** because he had not yet reached to the heights of Melissos who regarded Being as infinite, or because he was still under the influence of Pythagoras who identified finitude and goodness, That the being was **like a Sphere** in point of its perfection all round, as well as its subsistence in equality does not make it corporeal. Being was

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1. Burnet, Early Greek philosophy, P. 208

motionless because where could Being move? It was a plenum, not in the materialistic sense, but in the idealistic sense of 'perfect'. It left no gaps unfilled and hence it was continuous. Ranade quotes the following passage to support his interpretation :

"Being is without beginning. and is indestructible. It is universal, existing alone, immovable and without end. Nor was it, nor will it be, since it now is..... powerful necessity holds it in confining bonds..... Therefore, Divine Right does not permit Being to have any end. It is lacking in nothing, for, if it lacked anything it would lack everything "[1]

Comperz interprets Parmenides in a Spinozistic way. The Being of Parmenides was both Material and Spiritual Being. As for Spinoza, so for Parmenides thought and extension were the two attributes of one substance The real was at once the thinking and the extended. According to Ranade this is not an unfair interpretation. He writes :

"A Spinozism is much nearer an Ontolcgism than a crass Meterialism".[2]

VI. The Static Philosophy and the Philosophy of the Infinitesimals

According to Ranade Reality is not a block universe. It makes room for motion and change. Naturally though Ranade was carried away by the Phllosophy of Parmenides, he could not sympathise with his successor Zeno. As we know, Zeno has proved the Imposibility of motion and change by his famous arguments such as Achilles and the

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1. Parmenides' Poem II-59-89
2. R. D. Ranade, 'Philososophical and other Essays' P. 38

tortoise, and the flying arrow at its rest. But Ranade says that change and motion are matters of experience and we can't accept the views of Zeno in this regard.

Plato and Aristotle explained motion as due to the initistion of the soul. But Ranade says that their explanation of motion and change is mythological and crude. They had played out their cards. Zeno remained unbeaten. The problem was what modern mathematics and science could say about Zeno and his arguments against change and motion ?

Ranade points out that Zeno cannot be beaten unless and until we regard motion as spatio-temporal relation. Motion is not a mere spatial relation, nor is it purely temporal function. In motion different 'places' are correlated with different 'times'. As Russel puts it :

....."There is motion when different times..... are correlated with different places; there is rest when different times..... are all correlated with the same place.... Motion consists broadly in the correlation of different terms of ' t ' with different terms of ' s '[1]

Ranade explains that in Zeno's arguments against motion there is an indiscriminate mixture of 's' and 't'. With his right hand Zeno shows ,s' and withdrawing the right-hand, with his left he shows 't'. We must compel Zeno to show the cards simultaneously. Motion is not mere space, nor mere time. It is a correlation of the two. It is different from either, and qualitatively new.

Neo-Zenoist Tendencies in Modern thought and Ranade's criticism against them

According to Ranade there are certain neo-Zenoist tendencies in the philosophy of Mr. Bertrand Russel. in

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1, B Russei : Principles of Mathematics, p 473

his 'Principles of Mathematics'[1] Russel advocates a philosophy of 'Static Change'. In regards to Zeno's he writes :

"One of the most notable victims of posterity's lack of judgement is the Eleatic Zeno. Having invented four arguments, all immeasurably subtle and profound, the grossness of subsequent philosophers pronounced him to be a mere ingenious juggler and his arguments to be one and all sophisms. After two thousand years of continual refutation, these sophisms were reinstated, and made the foundation of a mathematical renaissance, by a German professor, who probably never dreamed of any connection between himself and Zeno Weirstrass, by strictly banishing all infinitesimals, has at last shown that we live in an uuchanging world, and that the arrow, at every movement of its flight, he truely at rest".[2]

Ranade criticises Russell on the following counts :

1. All such conceptions as velocity, acceleration and force imply the existence of a changing moving world. Are they mere fruitful fictions of the scientific imagination?

2 In banishing the conception of the infinitesimal and ali urging that there exist 'no infinitesimal' differences at all; Russel is a fit associate of Weirstrass.

3. Infinitesimals are an attempt to extend to the valuas of a variable, the variability which belongs to it alone.

4. Mr. Russel justifies the sophism that the flying arrow is always at rest, as being merely an illustration of a very wideiy applicable platitude that every 'possible value of a variable is constant' ?

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1. B. Russel : Principles of Mathematics, p 350.
2. Ibid. p. 347

Ranade concluds by saying that the infinitisimal calculus cannot be so slightingly treated, as has been done by Weirstress and Russel. The infinitesimal celculus supplies us with the only possible answer to Zeno's sophisms.

Thus Ranade. with the help of the Infinitesimal calculus shows that Reality is not a block universe. It may conceivably make room for motion and change.

VII The Epistemology of Self-consciousness

After his studies in Greek philosophy Ranade gave himself to a consideration of Indian thought. In his **Constructive Survey of Upanisadic philosophy** published in 1925, Ranade discussed certain problems which have relevance to subjects debated in Contemporary Thought. One of the important problems discussed by Upaniṣadic thinkers is the epistemological significance of 'Self-consciousness'. The consideration which Ranade gave to two questions in **Upaniṣadic philoscphy** may be set down as follows :

The Upaniṣads tells us in various passages that epistemologically it is not possible for us to know the self, in the technical sense of the word 'knowledge'. The philosopher Immanuel Kant also said that Reality, consisting of God and Self, is technically unknowable. God and self are matters of faith. He has destroyed knwledge in order to make room for faith. Accarding to the Upaniṣads it is true that God and Self are unknowable; they are not objects of faith, but they are objects of mystical realization The Upaniṣads regard the self as unknowable not in the agnostic sense, but in the sense of philosophic humility.

i) The Upaniṣadic philosophers declare that the Ātman is unknowable in his essential nature. "That from which our

speech turns back along with mind, being unable to comprehend its fulness, is the ultimate reality."[1] says the Taittariya Upanisad. The Kenopaniṣad asks: "Of that to which the eye is unable to go, which neither speech nor mind is able to reach— what conception can we have, except that it is beyond all that is known, and beyond all that is unknown?" The philosopher of that Upaniṣad says in a paradoxical manner that he who thinks he knows the self does not know, while he who thinks he does not know the self does really know it"[2] The Kaṭhopaniṣad in a similar vein says that "the self is not in the first instance open to the hearing of men, but that even having heard him, many are unable to know him. Wonderful is the man if found who is able to speak about him, wonderful, indeed Is he who is able to comprehend him in accordance with the instruction of a teacher."[3] Thus we find that the Ātman is unknowable in his essential nature.

ii) There is another side to the subject of the unknowability of Ātman. The Ātman is unknowable because He is the Eternal Subject who knows. The Upaniṣads in various places ask: How could the Eternal Knower, be an object of knowledge? The Śvetaśvatara Upaniṣad says, "The Ātman is the Great Being who knows all that is knowable; who can know him who himself know?"[4] In the Bṛhadāraṇyaka Upaniṣad we have the bold speculations of the philosopher Yājñavalkya "That by whom everything is known, how could he himself be known? It is impossible to know the knower"[5] Thus we see that the Ātman is

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1. यतो वाचा निवर्तन्ते अप्राप्य मनसा सह। तै. II 4
2. केन II-3
3. कठ.- I. 27
4. श्वे. III. 19
5. येनेदं सर्वं विजानाति तं केन विजानीयात्:
   विज्ञातारमरे केन विजानीयादिति। बृ, II. 4. 14

unknowable because He is the Eternal subject of knowledge. He cannot be an object of knowledge to another beside him.

iii) Granted that the Self is the eternal knower of objects granted also there is no other knower of him, would it be possible for the knower to know himself? This subtle question was asked of Yājñavalkya in the Bṛhadāraṇyaka Upaniṣad. Again we find the brilliant light which the sage Yājñavalkya throws on the problem. It is possible, he says, for the knower to know himself. Self knowledge or Self-consciousness is the ultimate category of existence. The Self can become an object of knowledge to himself. Nothings is possible, if self-consciousness is not possible.

Yājñavalkya regards both introspection and self-consciousness as the verieties of experience. Introspection is a psychological process corresponding to self-conciousness as a metaphysical reality, Self-consciousness is possible only through the process of introspection. The Self can divide himself into the knower and the known. The philosopher Kant posited the "I am I" as the supreme metaphysical category. He called it the transcendental, original and synthetic unity of apperception. Ranade finds it surprising how Kant should have denied the reality of the corresponding psychological process of introspection. According to Yājñavalkya Self-consciousness is possible and is not only possible, but alone real. "When the sun has set, when the moon has set, and when the fire is extinguished, the Self alone is his light."[1]

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1. बृ. IV. 3. 2-6.

VIII Sslf-Realization : Its Ethical and Mystical Aspects

Closely connected with the metaphysical problem of Self-consciousness, there are ethical and mystical sides of Self-realization. By Self-realization, Contemporary moralists understand the perfection of the various faculties of man such as the intellectual, the emotional and the moral. But according to the Upaniṣadic seers Self-realization, is the unfoldment and realization of the Ātman within us. it is Invariably connected with the enjoyment of bliss. It cannot be measured in terms of pleasure and happiness. It is an experience of its own kind. Ranade says :

"Indeed, there cannot be any physical scale for the measurement of spiritual values. The bliss of self-realization is entirely of its own kind, absolutely 'suigeneris'[1]

Canon Rashdall objects to the theory of self-realization by saying that the Self is 'realized' already and that therefore there is no necessity of 'realizing' the Self.

Meeting the objection Ranade remarks that Rashdali evades the true significance of self-realization.

"When Canon Rashdall says that the Self is reallsed already, he is speeking about a metaphysical fact. On the other hand, when it is said that the Self is to be realized, we are asked to take into account the whole ethical and mystical process by which the allurements of not-Self naturally ingrained in the human being are to be gradully weaned out, and the Self to be made to stand in its native

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1. R. D. Ranade, C. S, p. 301.

purity and grandeyr. It is in the doctrine of self-realization that the ethical and mystical processes meet."[1]

As mentioned earlier. Bradley and other European moralists understand Self realization as realization of the various faculties of man namely, the intellectual the emotional, and the moral. But Ranade finds this account as insipid and soulless.

According to the Upaniṣads. Ranade says, Self-realization means the unfoldment and the visualization of the Ātman within us The Bṛhadāraṇyaka Upaniṣad tells us that the Ātman, who constitutes the Reality within us as without us, is and ought to be highest object of our desire, Ātman is higher than any phenomenal object of love, such as progeny, or wealth, or the like, because, he being the very kernel of our existence, is nearmost to us

Ranade observes that the ethical and mystical sides of Self-realization are fused together in a celebrated passage of the Candogya Upaniṣad[2] In that Upaniṣad an enquiry is made as to what it is that induces a man to perform actions. It is answered that it is the consideration of happiness which impels him to do so; because had he experienced unhappiness in his pursuit he would not have taken any action at all. The author of the Upaniṣad tells that real happiness is the happiness which one enjoys in the vision of the Infinite. Every other kind of happiness is only so-called. It is of really no value whatsoever.

There are two radically different Kinds of happiness. They are: the Great and the Small. Great happiness consists in seeing, hearing, and meditating upon the Ātman.

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1. Ibid. p. 302.
2. छां. VII. 22-25

Little happiness consists in seeing, hearing and meditating upon other things besides the Ātman. Great happiness is immoral, little happiness is perishable.

In what does this Great Happiness consist? Ranade says, in Heracleitean fashion, that it consists in its own greatness and possibly not in its own greatness.

People say that cows and horses, elephants and gold, servants and wives, lands and houses constitute greatness. But the author of the Chāndogya Upaniṣad denies this. He says that these rest in something else. The Infinite rests in itself. He who realizes the true unity of the infinite the I and the Ātman, and experiences the truth of the Upaniṣadic dictum "So' ham Ātmā" is alone entitled to enjoy the highest happiness. He really attains Svarajya " .. he loves his Self, plays with his Self, enjoys the company of his Self and revels in his Self[1]

IX. Intuition, the Mystical Faculty

The question may be raised as to whether there is any faculty in man by which the realization of the self is to be attained. Indian seers have always said that there is such a faculty and that it is the faculty of intuition.

Nature of the Faculty of Intuition

According to Ranade three faculty of intuition is not merely an artistic or poetical activity. It is not the mere sense of life. It is the faculty of Mystical realization,

Ordinary psychology recognizes three faculties in man, namely, Intelligence Feeling and Will. According to Ranade intuition is not opposed to these. It lies at the back of

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1, VI. Sec. 14.

them all. Professor Ranade has dissussed this question in his work on Indian Mysticism.[1]

Mysticism is a direct, immediate, first-hand, intuitive apprehension of God. It is not any occult or mysterious phenomenon. It is the highest attitude In man of which he is capable. It is a restful and loving contemplation of God. Hence it should not be taken to signify things which are incomparably lower in the scale of being. It is a silent enjoyment of God. Hence it is regarded as ineffable I have discussed the ineffable and intuitive character of mysticism in soms details in my first chapter- 'Nature and validity of Mysticism'.[2] According to Ranade the ineffable and intuitive character of mysticism has served to make all God-aspiring humanity a common and hidden society, the laws of which are known only to God and not even to themselves.

X. The Moral Criterian of Mystical Experience

The debated issue is : How for mystical experience is linked with morality ? According to Ranade the answer is absolutely certain. He says that morality is a necessary part and parcel of the life of a mystic. We can't imagine mystical experience without a definite moral development in it. It would be enacting a drama of 'Hamlet' without the prince of Denmark.

Mystical experience helps moral development of the individual and it does absolute good to the society,

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1. R. D. Ranade, Mysticism in Maharashtra pp. 1-2
2. Supra, pp. 7-12.

In his **Studies of English Mystics** Dean Inge raises certain issues : He says that mysticism leads to either amoralism or quictism. He states that those schools of philosophy which are in sympathy with mysticism are ethically weak. For instance, he says that oriental pantheism regards all things as equally divine and hence it obliterates the distinction between right and wrong. He further points out that there are two dangers of mysticism : Antinomianism and quietism. Antinomianism is the view that those who are led by the spirit, do no wrong and that sins of the body do not stain the soul. Quietism leads to a life of contentment whatsoever.

Professor Ranade answers to the Dean as follows :

In the first place Dean himself being a mystic should not criticise mysticism. It is like throwing stones at a glass house in which one oneself lives.

Secondly mysticism results in a full-fledged morality in the individual and a life of absolute good to the society Ranade observes that no body can beat Jñāneśvar in his accurate analyses of virtues. We can't expect Jñāneśvar to teach the effacement of all distinctions between right and wrong. Plotinus observes that mysticism leads to the perfection of moral virtues. St. Teresa, St. John of the Cross and Ramdas are all of the same opinion;

As regards the utility of the mystic to a society is concerned, Ranade states that one who is not of service to the society is not a mystic at all. Of course there are tempramental differences here, some mystics may be of quiestic type, whereas other like Ramdas are of activistic type. But the fact remains that a mystic is of supreme service to the society by calling in the vision and greatness of God. Dean Inge is not right when he denies the attribute

of a mystic to Thomas A Kempis. There have been mystics who like Aristotle's God have moved the world by remaining silent. They are men of world-shaking type. St Ignaticus is a case in point and James calls him one of the most powerfully practical human engines that ever lived. Again he asks : 'Where in literature is there a more evidently veracious account than in St. Teresa of the formation of a new centre of spiritual energy.[1]

XI. CONCLUSION

From the foregoing pages we can summarize Ranade's evolution of thought as follows :

Ranade was inclined to spiritual life from his early deys. With a view to find a philosophicel justification of spiritual life he went in for a correlative study of Indian and European Philosophy. He sympathised with the doctrine that Relativism failed at God. According to him Truth is one, it is in the God. There are no degrees of truth, but there are only degrees of error. He was carried away by the ontological strain of thought in Parmenides. But he was dissatisfied with the doctrine of Zeno who disproved motion and change. According to Ranade Reality is not a block universe. It makes room for change and motion.

The study of the Upaniṣads convinced him that Self-consciousness is not only possible, but alone is real. There are ethical and mystical sides to the doctrine of Self-realization. Intultion is the faculty by means of which we can have self-realization. The life of a mystic is highly moral and that a mystic is of Supreme Service to the society

Spiritunl life has been his aim from the beginning of his philosophic career and as we have seen in the second chapter, " Historical Background ", it was his culmination also.

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1. William James : Verieties of Religious Experience, pp. 413-414.

PHILOSOPHY- A HELP IN THE ART OF LIVING

—Shri K. G- Katwey

INTRODUCTION

Since the advent of man, the only conscious being on earth-life, he has become, in varying degrees, conscious of his surroundings and also aware of himself, The riddle of life associated with questions like. who he is where did he come from, what happens after death etc., has haunted him and a search of answer to these questions has become his earliest pre-occupation in his awakend thoughts. He has approached this search chiefly through for avenues- Religion, Occultism, Philosophy and Spirituality. It is to be stated, firstly, that they do not constitute water-tight compartments, certain amount of interpenetration, at least at the borders of each, being always there, and, secondly that the accent has been shifting from one to the other from time to time in different time-perspectives and environments In this article the role of philosophy, more or less exclusively, will be discussed.

The word 'philosophy' is actually derived from two Greek words which mean 'love of wisdom or knowledge'. specially that knowledge which deals with the 'reality' behind the panoarma of changing things surrounding us and of which we are superficially aware of the through the senses. Science has demonstrated how solid matter as experienced by the senses is really not solid but an aggregate of molecules, atoms and electrons. The last state being just a charge of electricity, is actually insubstential. As for the molecule itself it is an inconceivably small

particle of matter. It is said that the molecules in a drop of water, if it were to be magnifed to the size of the earth will be seen to be of the size of cricket balls. The physical world is not, therefore, what the senses comprehend it to be. The question that would arise is what is the nature of reality and how to know it. Philosophy seeks an answer to these questions at least at the Intellectual level.

URGE OF CONSCIOUSNESS TO GROW AND EXPAND

Man from very early times, has striven to become something bigger and greater. To illustrate it by some homely examples, a teenager has the pride of belonging to his school, an acolescent the pride of belonging to his team in sports activities and the adult has a similar satisfaction of his belonging to a club, society or other organisation. One feels immensly increased in stature when talking about 'my club', 'my society' etc. A time comes urging one to identify with something still bigger, greater. The truth behind this healthy phenomenon is the fact that man is the only living being on earth who is conscious and aware of not only the external world but also the existence of himself This is not a purely mental cognition. If so we could not be aware of and to some extent recollect some of our dreams after returning back to the waking state. The same thing holds good when we are in slumber or a deep sleep state when we experience no dreams except the fact of recollecting on waking that we had a very sound sleep. So, in all these three states, there is something in us which illumines all the three states and hence a cotinuous state. This state is 'consciousness' which in a normal human baing. functions through the instrumentation of the brain, in other words as mind. This mental cosciousness is. as philosophy says an inseparable part of the universal consciousness and, naturlly, the limited manifestation in the form of mind

has the inevitable urge to reach to the original unlimited state. This aspiration gets fulfilled in its highest sense only by rising to the spiritual plane of life. However in mundane life one can realise it, though in a limited sense, by a larger and wider association and identification with our fellow beings. This truth eludes one so long as the egoistic, separative and divisive consciousness persists as a natural feature of material life. However, there is one Truth, Reality, call it God, at the core of the whole of the multiple manifestation in earth life·This Truth of One as many and many from One is to be experienced and not just known by ordinary mind. The discipline by which this may be achieved is 'Yoga'. This, no doubt, falls in the region of spirituality.

IS THE UNIVERSE FRIENDLY ?

Unlike other forms of life, like the animals which fit in with their surroundings, e. g. the camel in the desert or the mountain at in its hilly terrain, man is troubled with the knowledge that he does not so fit in even though he may have a good job, health and security. He is too big to be satisfied with the material alone. If we learn to live in harmony with the physical environment and the laws of mental and moral life, we enjoy the well-being of the whole personality. This fact brings in the important question of the relationship between body and mind, and here again philosophy has a clue to give us. Even though both body and mind fall within the domain of the material or the non-spiritual aspect of man, the two are different but closely interrelated. Psychosomatic disorders involving malfunctioning of the body without an inherent organic cause has been recognised by the medical profession including the role of hypnotic healing by an external agency or one's own efforts by auto-suggestion. This is nothing but the control of mind over the body. There are on record instances of persons who can stop and start heart-beat at will.

The philosophic principle involved here is that the subtler element governs the less subtle or grosser aspects. In Nature, man normally operates with his physical, vital and mental equipments in a corresponding ascending order of subtlity. This truth offers a convincing explanation to problems that human life is heir to. a fact which is very aptly illustrated by what has come to be known as the 'Parable of the Chariot' appearing in the Kathopanishat. The chariot is the body, the soul or the self being the owner and seated in it. Intellect is in the driving seat controlling its movement by the reins of the mind which in the turn makes the horses of senses run on the roads of sense objects. So long as Intellect the driver properly manipulates the reins of mind the horses obey and pull the chariot of body safely on the roads of sense objects and reach the destination. On the other hand, if Intellect as driver lets lose the mental reins without controlling, the sense horses start galloping on their own helter-skelter unmindful of the roads of sense objects and the chariot, along with the driver and the owner comes to grief sooner or later. The development of discriminative capacity by intellect which is only the higher aspect of mind itself is therefore of inestimable importance in the art of life.

QUARTETTE OF PURUSHARTHAS

Ancient Indian culture is founded, as Sri Aurobindo says, on what is called the Triple Quartettes in his masterly treatise, 'Foundations of Indian Culture. Each quartette comprises of four values each having an intimate bearing on the art of life. They were proclaimed long ago by our heary Seers who, apart from their spiritual attainments, where social scientists of a high order. For the present purpose only the quartette of purusharthas, viz. Dharma (rightiousness or code conduct). Artha (material wealth), Kāma (wordly enjoyment), and Moksha (liberation) having a direct relevance to the present subject will be dealt with.

Life is, by its very nature, motivated by desires chiefly centered on acquisition of material wealth (Artha) and worldly enjoyments (Kāma) Suppression in either case lays the foundation for a mental ulcer and may cause incalculable harm through mental complexes which shattar the inner feeling of well-being without one knowing how why, because they surge up from the subconscious or unconscious parts of the being into the conscious plane, whether one likes it or not. Philosophy helps us, therefore, to appreciate the necessity of expressing our desires on the besis of Dharma or righteousness. The gist of this quartette from the philosophic angle is that one should base the two Purusharthas of 'Artha' and 'Kāma' on the safe foundations of Dharma to open the gate-way to the final Purushartha of 'Moksha'–liberation, the state when we cross the boundaries of the lower nature of duality and multiplicity and achieve the status of equal- mindedness or, what the Gita puts 'Sthitaprajnata'. In fact, Lord Krishna in the 7th chapter of the Bhagavadgita has proclaimed that He is also the 'Kāma in living beings which is not opposed to Dharma. 'Moksha' or liberation falls in the domain of spirituality as opposed to philosophy which as a speculative enquiry of Truth is a mental activity.

The 'Purushartha' of Dharma is hard to define. It is one of those Sanskrit words which has no exact equivalent in the English language. The word 'Righteousness' comes close to it but fails to pin–point it. The Sanskrit aphorism 'Dhaaranaat dharmaityahuh dharmo dhaarayati praajna', meaning that it is Dharma which brings individuals together and sustains them as a society, reveals its meaning clearly, It will be of interest to cite here a verse from an ancient text which illustrates this truth in a socio-political sense.

Na raajyamnacha raajaaseet na dondyo na cha
daandikah
Dharmenaiva prajaassarva rakshanti sma parasparam

There existed no state, no king no penalty, and no criminal. All protected one another by virtue of Dharma. It is possible, that in certain periods at least in ancient times, may be in some isolated instances, there prevailed in our land this ideal of harmonious and peaceful corporate life. But it could not have lasted for long, man's nature being what it is with its egoism and selfishness coupled with desire and greed. But it is nevertheless an ideal supporting the paradoxical opinion of some thinkers that the best form of government is that of having no government.

To revert to the subject of Dharma in relation to action physical, vital or mental and the inner feeling prior to action there is a wise saying in our philosophic literature which, so to say, clinches the point.

Yatkarma kurvaatesya syaat paritosho antaratmanh
Tat prayatnena kurveeta vipareetam tu varja yet.

By doing which actions the inner being (Antaraatman) feels happy, perform them deliberately and reject such actions which produce a contrary effect. The inner being which not very correctly is treated as a synonym to the word 'conscience', is a messenger of Truth lodged in the spiritual heart of every human being. God is defined as 'Truth'. This 'Truth' or Reality reflects itself in the lower nature in which we generally operate as ordinary or wordly truth and which invariably is a mixture of ignorance and untruth. The essence of this principle is corroborated in the experi- ence of each one of us. The trouble is that the push of ego desire passion are so strong that many a time we fall in the snare of a mental rationalisation to justify for ourselves in doing certain things thogh the inner being sends signals of disapproval and unhappiness.

FREE WILL AND DETERMINISM

Another contribution of philosophy to the art of living is that it reminds us that we are free no doubt within cartain limits and are not merely helpless creatures of the environment. We have a consciousness that we are free in this sense of the term. Life after all must have a purpose and nothing can be a greater purpose than that of accelerating the pace of evolution of nature which after aeonic labour has evolved life out of inconscient matter. mind out of movement of life and, finally, intelligence in the evolving mind, though as matters stand, this intelligence functions threugh the road of incompleteness to completeness from imperfection to perfection in the totality of the being physical, vital and mental. Man has become a conscient being from nconscient matter, and this state cannot be theend of his evolutionary progress. He is destined to be superconscient, marking the finale of life's piligrimage. This philosophic truth which incidentaly borders on the spiritual constitutes the slimactic purpose carryin in its bosom the potentiality of a correspon ding force of our being for its fulfilment through the inexoreble push of a hidden will. This evolution to the superconscient 'will, of course, be an idle speculation unless the fetters of a purely self-oriented life are snapped by a process of identification with an ever-widening consciousness enabling the realisation of the presence of a common spark of life each individual entity possesses, in other words the one Soul. Self or Spirit apparently divided into the Many. Desire for a good income, position, influence and power is the stamp of an ordinary man, gifted as he may be in his lower nature i. e. in the wordly sense. But to serve the community. to give one self in the cause of collectivity, in other words, 'Loka-sangraha' as the Gita puts it, is the hall-mark of an evolving being on the way to reach the status of a supper-man, Such a man experiences in his heart of hearts a real sense of happiness or, to put it more appropriately bliss. Even

the feeling of happiness in not realised by chasing after it but by making happy as many people as possible.

Once the individual has established his own material base in life catering to his reasonable comforts, he should become a giver and not any more a receiver, no doubt within his own limits. In other words he has to sacrifice what is over and above his need in its legitimate sense. A verse in the Mahabharata has this to say : He who retains more than what he needs even out of his legitimate earnings shall be considered by society as a thief and he should be punished as such. In the Gita the Superconscient in Krishna says, 'Bhunjatete wa agham papaht ye pachantwa aatmakaaranaat'— he who cooks food purely for his own sake (meaning one why is purely self-centered) with no consideration for others eats not food but eats poison. If the sacrifice is done without an egoistic attitude and in the spirit of giving back to the divine, meaning society, what the divine i. e. society has given one, the ego will gradually thin out and thereby one experiences the joy of a clear conscience as well as a sense of fulfilment. In a manner of speaking, the pithy statement that God is man minus ego and man is God plus ego, is by and large justified.

HARMONY THE GREAT SECRET

There is an inherent harmony in the universe, the cosmic nature. Without such inbuilt harmony the movement of millions of stars and their planets could not and would not have lasted. Man, the only conscient inhabitant on this planet earth, must take a leaf out of Nature's book and aim at bringing about a harmony both within himself and in relation to his surroundings. As a westen philosopher puts it, 'Man is a crowd'. Introspection reveals the fact that right in him man harbours many tendencies, habits and

personalities clashing with one enotner and giving him no peace. One common but undesirable strategy is that of becoming an escapist and plunge into some superficiel activity or, what is worse, some lower type of vital satis faction and which generally extracts a heavy price in the end. The one remedy is to harmonise these apparently discordent pulls and preasures like an orchestrated music out of a harmonised play of a large number of musical instruments each different from the other.

PLEASURE HAPPINESS AND BLISS

Pleasure is the experience accompanying the expression of one impulse of a vitalistic nature generally in the domain of one's vital being. But it is alweys followed by the lowering of one's consciousness apart from the feeling of guilt and its associated unhappiness. In this context the saying that one should do a thing with pleasure and not for the sake of pleasure is a very sane advice indeed. While pleasure is more a phyaically oriented experience happiness is a state of higher satisfaction and is generally mentally orientated. Gliding again into the realm of spirituality, which takes a higher place than pailosophy, there is, in the spiritual field a far higher state of experience as compared to happiness and it goes by the name of blies. A well known Indian mystic and a saint differentiates these three terms, pleasure, happiness and bliss through a revealing analogy thus : The differenc between the pleasure of a pig (figuratively representing a human being steeped exclusively in materialistic and lower physical and vital life) and the happiness of a Socretes (reprenting a great thinker and philosopher) is infinitisimally small compared to the difference in the experience of bliss by a mystic with the happiness of a socretes.

Spirituality is essentially an awakening to the inner Reality of one's being which is other than mind, life and

body, It is not an objective knowledge to be understood at the mental level but is only experiencable at higher levels of consciousness transcending the ordinary one at the mental level, If it is to be called knowledge, it is a knowledge by identity quite different from the subject-object method of perception to which the mind is occustomed. The Reality pervading the universe inhabits the being also but is realisable by the opening of mind, vital and physical to the inmost soul, to the higher self, to the Divine. In any case, the contribution which philosophy can make to enrich atlest our mundane life will, no doubt, prove beneficial to a majority in society provided there is the necessary evolution even in the mental sense as a necessary qualification to enter the portals of the spiritual, whose attainment alone is the summum bonum of man's life on earth.

CONCEPT OF BHAKTI IN VEERAS'AIVISM

Dr. N. V. Koppal

The seekers after Truth in India have adopted various methods to realise the Supreme and recognise His mighty play. Some have perceived Him as the Personal God and some as reality of Nature, some as the ultimate Fact and some as the Supreme value, so on and so forth By this, various estimable ways like Karma, Jñāna; Bhakti etc have come into existence.

Among the conceivable and worthy ways, the concept of Bhakti cherished in the hearts of Hindu seers is remarkable. It is a relation of trust and love to the personal God, the origin of which is found the prayers of the Ṛgveda, in the worship (or adortation) of the Upaniṣads and in the longings of the Bhāgavata s'lokas. Bhakti- the deep devotion- indeed implies a duality between the worshipper and the worshipped. Hence the devotee sincerely worships and surrenders himself to the divine. He feels united with the Supreme, whose awareness and consciousness removes all antitheses. Devotion therefore, is variously defined :

ईश्वर प्रणिधानात् . . . . [1]

भक्तिः पूजादिष्वनुरागः इति पाराशर्यः ।

भक्तिः कथादिष्विति गर्गः ।

आत्मरत्याविरोधेनेति शाण्डिल्यः ।[2]

सा त्वस्मिन् परमप्रेमरूपा[3]

सा परानुरक्तिरीश्वरे .[4]

अहेतुकव्यवहिता या भक्तिः पुरुषोत्तमे ।[5]

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।[6]

The Vedāntins (non-dualists) on the other hand, have emphasised the strenuous effort of thinking for the Impersonal Reality. Devotion for them- the Personal God is an easier path open to all even to the ignorant and is a preperation for gradual emancipation. But devotion has taken a new shape in Vīraśaivism. Its teaching held and holds more for the mystical and yogic personalities, than the ascetic life.

The soul's craving with faith and trust, the surrendered life, and desire to be one with the God- not for the mundane happiness and attractions, but for the love of the Supreme are the aim and intention of S'iva-Bhakti. So the Vīraśaiva mystics have emphasised devotion as the means, wisdom the end and Liṅgāṅgayoga or otherwise called Ṣaṭsthalayoga as the unique practice through which identity with S'iva is attained [7] According to Vīraśaivas perfect knowledge about the Supreme is nothing but pure Bhakti; clear understanding and free thinking with self-contentment is true descrimination; pure intuitive knowledge itself is the state of perfection in the divine investigation.[8]

Vīraśaiva saints of Karnataka (of 12th Century) have specially divised a devotional path called Ṣaṭsthala. They realised that, through pure and serene love for the Supreme. mingled with intuitive knowledge, the devotee directly enters into the self-existent delight of the Divine. This path also called Liṅgapatha enables to purify the physical the mental and the spiritual set up of the devotee's personality and helps him for the divinisation.

In Ṣaṭsthala philosophy of Vīraśaivism, Paras'iva or Parabrahman (called Sthala) is the source and support of all phenomenal existence and the goal of all evolution.[9] Though Paras'iva is unlimited, through His inherent power viz., Vimarś'as'akti (which is limiṭed), bifurcates himself

into Liṅga the object of worship and Aṅga the worshipper. But both these are one reality. Like the twofold divisions in the Supreme S'iva, His divine power also bifurcates into Śakti- a forward current aspect (the pravṛtti)- and Bhakti a reverse current aspect (the Nivṛtti). This Śakti is with regard to Liṅga, and Bhakti- the self surrendering devotion- is with reference to Aṅga.[10] Liṅga descends in the form of sixfold Liṅga like Mahāliṅga, Prasādaliṅga, Caraliṅga, Śivaliṅga, Guruliṅga and Ācarliṅga alongwith their presiding power like Citśakti, Parāśakti, Ādis'akti, Icchās'akti, Jñānas'akti, and Kriyās'akti.

With the help of sixfold Bhakti the devotee has to ascend gradually with sixfold s'aktis in Ṣadliṅgas (until the apparent quality between Liṅga and Aṅga vanishes and beatification called sāmarasya is accomplished.

Ṣaṭsthala practice is prescribed for the devotee, who is anxious to be aware of, to experience, and to accomplish Supreme (Paraśiva) consciousness within him and in the world outside. Truely due to the veil of ignorance and innate tendency to the attachment towards the material objects take place. But if he once realises the momentariness of the worldly objects and attractions, the higher instincts- the love and trust in the Supreme power- begins to shine.[52] Hence, Śiddhānta Śikhāmaṇi opines :

निरस्तहृत्कलंकस्य नित्यानित्यविवेकिनः ।
संसारहेयतावुद्धिर्जायते वासनाबलात् ।
विवेकी शुद्धहृदयो निश्चितात्मसुखोदयः ॥
दुःखहेतौ शरीरेऽस्मिन् कलत्रे च सुतेषु च ।
सुहृत्सु बन्धुवर्गेषु धनेषु कुलपद्धतौ ॥
अनित्यबुद्ध्या सर्वत्र वैराग्यं परमश्नुते ।

विवेकिनो विरक्तस्य विषयेष्वात्मरागिणः ॥
संसारदुःखविच्छेदहेतौ बुद्धिः प्रवर्तते ।[13]

To achieve the Supreme joy and eternal Bliss, the devotee wishes to engage in meditation.[14] With his pure conduct right vision and devoted life he seeks for the initiation (Dīkṣā) from the able spiritual preceptor-[15] and incessantly yearns for his grace. The capable guide (Guru) performs at a time, the three kinds of Dīkṣas viz. Kriyadīkṣā, Mantradīkṣā, and Vedhādīkṣā.[16] First the Kriyadīkṣā. the ceremonial part of the initiation, next, the Mantra dīkṣhā.- whispering of the sacred syllable (S'ivamantra) in the ear of the disciple takes place [17] Further, in the Vedha. dīkṣhā the grace of the Guru gradually descends from the higher level, the sahasrāra. to the will (bhāva), from the will to the intuitive knowledge (Jñāna), from the Jñāna to the mind (manas), from the mind to the Prāṇa and lastly from the Prāṇa to the body [18] In this way the S'ivabhakti is kindled in the devotee. Such a spiritual effect is found in the S'ivānubhavasūtra thus :

कृत्वा शैवीं परां दीक्षां दत्त्वा विद्यां शिवात्मिकां ।[19]
छित्त्वाऽविद्यामहापाशं कलाध्वानं विचिन्तयेत् ॥
यथा कला तथा भावो यथा भावस्तथा मनः ।
यथा मनस्तथा दृष्टिर्यथा दृष्टिस्तथा स्थलम् ॥
सा कला परमा सूक्ष्मा तत्त्वानां बाधिनी परा ।
तामाकृष्य यथान्यायं लिंगं समुपवेशयेत् ।
सा बाह्याभ्यन्तरं साक्षाल्लिंगं ज्योतिः परं स्वकं ।
क्षीरे सर्पिरिव स्रोतस्यम्बुवत् स्थितमात्मनि ।
तद्भावलक्षणां भक्तिं सुसूक्ष्मां परमामपि ॥
दर्शयामास शिष्यस्य देशिकः परमेश्वरः ।
तस्मिन् दृष्टे परे लिंगे निष्फले निरुपाधिके ।

When the entire being of the disciple [20] is illuminated by the awareness of the Supreme, that experience is called Sarvāṅgaliṅgānubhāva in Vīraśaivism. The disciple also gets the divine consciousness in his sense organs- the nose, the tongue, the eyes, the touch and the ears- and the heart Ācāraliṅga, Guruliṅga. S'ivaliṅga, Jaṅgamliṅga, Prasādaliṅga, and Mahāliṅga respectively. Due to the three kinds of Initiation, all the defects and deficiencies of the aspirant vanish; the dormant consciousness in him awakens and transforms his whole personality into Divine consciousness.[21] Such an effect of initiation brings to light the hidden powers and gives him the vision of beatification. The devotee has to walk on the path of the Ṣaṭsthala Bhakti and maintain the spiritual grace throughout his life and until he reaches his final goal the Lingāngasāmarasya (beatification) from which there is no return.

After the initiation. the aspirant through his S'raddhābhakti begins the Ṣaṭsthala practice. He frees himself from the shackles of worldly pleasures and takes shelter in the Supreme. Strict observations and moral codes kindle S'raddhābhakti in him [22] The preceptor (Guru), the static aspect of the Supreme (Liṅga) and its dynamic aspect (Jangama)- this triple aspect of the Supreme is considered as the very life-breath of the devotee. Thus, through the S'raddhābhakti of the devotee, Kriyās'akti inseparably associated with Ācāraliṅga pours its grace on Bhakta. Hence, Śivānubhavasūtra clearly declares :

अस्या। स्वरूपसद्भावात्सद्भक्तिरिति कीर्तिता ।
तद्भक्तैव तथा चास्य भक्तस्थलमुपागतम् ।।
आचारलिंगसंयुक्तमंगं भक्तस्थलं महत् ।
तत्रस्थिता सती भक्तिः संपूर्णा निजनिष्ठया ।।[23]

The faith of the devotee with spiritual bliss lifts him up to the higher stage called Māhes'vara Sthala. One who is detached towards the highest positions of Brahmh, Viṣu etc. and realises the eternal and non-eternal entities is known as Mahes'a [27] His characteristics are emphatically deposited by Māyideva thus :

आस्तिक्य बुद्धिनियमव्रत सत्यधर्मशौचादिलक्षण
परिस्फुटसच्चरित्र
लिंगैक्यनैष्ठिकतया सह वीरवृत्तं माहेश्वरस्थलमिति
प्रवदन्ति सन्तः । 25

Through the firm belief (Niṣṭhābhakti) and the worship of the Trinity (Guru-Liga-Jangama), Jñānas'akti inseparably connected with Gurulinga bestows its grace on Mahes'a.[26]

Devotion in the third stage called Prasādisthala is pure and subtle. So, through the undivided attention (Avadhānabhakti) the Icchās'akti inseparably united with S'ivelinga the Prasādisthala showers its grace on Prasādi [27] Worship of the Linga vows and regulations are observed with great interest and intensity, for the purity of the mind and direct grace of God (S'ivaprasāda).[27] The S'ivanubhavasutra declares the functions of the Prasādi-

आत्मोपभोगविषयाणि हि सावधान द्रव्याण्यहंकृति-
मितैरखिलैः स्ववर्गैः ।
लिंगे समर्प्य बहुशो लभते प्रसादं यत्तत् प्रसादिगदितं
गुरुभिः स्थलं स्यात् । 28

The objects of enjoyment when purified by dedicating to the Trinity become fit for the Prasādi to accept. Likewise the direct grace of the mystics and electrifies the vision, mind and the innermost personality of the Prasādi.[29] Thus, Prasādi becomes fit for the sanctified body (S'ūddha

prasāda), worthy to receive the perfect favour called (Siddhaprasāda) and able for the bliss of the Supreme knowledge (called Pras'iddha prasāda).

The Prasādi with his undivided attention acquires the direct divine grace which lifts him to the higher stage called Prāṇaliṅgasthala. The devotee indulges in S'ivayoga practice in accordance to the preceptor's instructions.[30] The characteristic of this stage is like this :

प्राणेन्द्रियादिषु ममाहमिति भ्रमोहं संभ्रान्तिसिद्धमपहाय
समस्तमेतत् ।31।

लिंगे निधाय मनसा यदनुप्रयुक्तं तत्प्राणलिंगी
सुचरस्थलमाहुरार्याः ।।

Through the divine identity and the dynamic knowledge or the Supreme called Anubhāvabhakti in this stage Ādiśakti inseparably joined with Caralinga, bestows its grace on Prāṇalingi. As a resut, worldly pleasures and egoistic tendencies vanished. Deep meditation add intense devotion for Trinity (Guru, Linga and Jangama) enables the Prāṇalingi to visualise the Supreme everywhere. His physical body transforms into the sanctified one, his psychoic body converts into intuitive faculty and his pure causal body transforms his whole personality into the dynamic and divine.

With complete control, perfect purity and intense love for the Supreme, the devotee experiences the perfect identity in the S'araṇasthala.[32] Bhakti here, is more reflective and contemplative. So, through devotion of pure delight (Viz. Ānandabhakti), the Parās'akti inseparably connected with Prāṇalinga showers its grace on S'araṇa.

Such a S'araṇa surrenders himself, renounces self will and longs for the Supreme. This is known as "S'araṇasati-Lingapati bhāva" in Vīras'aivism.

The Bhāgavata instructs that Lord Vāsudeva is the only man and others, from Brahmā downwards are like woman,

स एव वासुदेवोऽसौ साक्षात् पुरुष उच्यते ।
स्त्रीप्रायमितरत् सर्वं जड ब्रह्मपुरस्सरम् ।।[34]

But the S'araṇa longs for the Supreme- the impersonal Reality and experiences Him, characterised by the term Sat, Cit, Ānanda, Nitya and Paripūrṇa. He is also called Jangama because in him the introverted state of mind- the forth state of consciousness (turiya)- is visible and he can easily change the painful conditions into blissful ones.[35]

Finally S'araṇa's Ānandabhakti ascends to the Samarasabhakti (i e. the blissful identity) through which, Cicchakti inseparably united wiih Mahālinga showers its grace on Aikya the supermost devotee.

प्रसादलिंगसंयुक्तमङ्गं हि शरणस्थल ।
यत्र प्रतिष्ठिता साक्षाद्भुवितरानन्दरूपिणी ।।
सामरस्यप्रभावेण प्रोक्ता समरसात्मिका ।
ऐक्यस्थलं तया चास्य चेतनस्य समागतम् ।।

महालिंगसमायुक्तमङ्गमैक्यस्थलं यत् ।
तत्रैवावास्थिता भक्ति स्वास्मिन् स्वयमवस्थिता ।।[36]

This state of Aikya is some times known as 'Nirvāṇa' and is used in the sense of emancipation, mokṣa, kaivalya- denoting the जीवन्मुक्ति state of devotee.[37] At the end the superstate of consciousness of the S'ivabhakta will merge

with the Super-conscious level of the Supreme. This identity both at the highest level is regarded as 'Nirvāṇasthala' in Vīras'aivism. In this state, a mystic experiences the pure experience of the Supreme called 'Bayalu' or 'Śūnya' which is not the Śūnya of the Buddhists. The quotation स एष नेति नेति आत्माऽगृह्य। . . . . "38 of Bṛhadāraṇyakopaniṣad cannot satisfy the experience of 'Bayalu'. It is beyond vibrations of words, feelings etc. and it is the pure existence of the Supreme described as शब्दमुग्धस्थिति: ॥

The aim of the S'ivabhakta is to attain the Lingānga Sāmarasya- identity of the Paras'iva and the soul. In course of Ṣaṭsthala practice the aspirant proceeds from the lower stage towards the higher one and ultimately secures identity with Paras'iva.

Oleya S'āntayya opines that from the state of Aikya, one should come down to the stage of Bhakta and he should find himself mixed with the God-aspiring souls in order to lift them up.[39] Mogge Māyideva, the author of S'ivānubhavasūtra also is not satisfied by remaining in the Aikya-sthala. In his view point, from the stage of Aikya, the devotee should come down to the stage of the Bhakta, to guide the aspirants in the spiritual path and should utilise his spiritual power, knowledge and experience for the welfare of the Society. So, Māyideva has clearly depicted the importance of devotion viz. S'ivādvaita-Bhakti in the 8th chapter of his work (क्रियाविश्रान्ति:). It is said that from the divine bliss (S'ivaprasāda) the wisdom of S'iva is produced, from which emancipation is attained. S'ivādvaitabhakti. being superior to Mokṣa, shines with its everlasting presence. It has no bonds, no bargain, and it is an end in itself. Hence it is recognised as 'Pancam Puruṣārtha' the 5th principle object of human life in Viras'aivism.[40]

ज्ञानं प्रसादादेव स्यादित्येषा शाम्भवी स्थितिः ।
ज्ञानादेव हि मोक्षस्स्यान्मोक्षादुपरि शाम्भवी ॥
भक्तिर्गुरुतरा भाति स्वतन्त्रा निजलीलया ।
धर्मादिपुरुषार्थाणां चतुर्णां परतः परा ॥
पञ्चमः पुरुषार्थो हि भक्तिः शैवी सनातनी ।
लोकयोरुभयोरेहि कामुष्मिक पदार्थयोः ॥
गमागमौ विनैवास्ते भक्तिः सम्पूर्णवैभवा ।
भावानुरूपफलदा स्वाश्रितानां फलैषिणाम् ॥
उत्तरोत्तररूपेण भक्तिः पूर्णा निरुत्तरा ।

Rsferences

1. Yogasūtra of Patanjali I. 28
2. Śāndilya Sūtras
3. Nārada Bhaktisūtras
4. S'āndilya Sūtras I 2
5. Bhāgavata
6. Vivekacūḍāmaṇi
7. Pārameswaratantra XXII. 8
   भक्तिः साधन साध्य ज्ञानं योगाब्दिमुक्तये ।
8t Ibid. IV. 60-61.
9. Śivānubhavasūtra II 5. 8.
   स्थकारः स्थानवाची स्याल्लकारो लयवाचकः ।
   तयोः कारणभूत यत्तदेव स्थलमुच्यते ॥
   अधिष्ठान समस्तस्य स्थावरस्य चरस्य च ।
   जगतो यद्भवेत्तत्त्वं तद्धि वै स्थलमुच्यते ॥
   आधारं सर्वशक्तीनां ज्योतिषामखिलात्मनां ।
   यत्तत्त्वं भवति प्राज्ञैः स्थलं तत्परिणीयते ॥

आलयः सर्वभूतानां लोकानां सर्वसम्पदां ।
यद्भुवेत्परम ब्रह्मस्थलं तत्प्राहुरक्षरम् ।।
and Kaivalya Sūtra I. 13-14.

10 Śivānubhavasūtra II.

11. -do-

12. Allamaprabhudeva Vacana 719: 'The earth is not yours'

13. Siddhānta S'ikhāmaṇi (Angasthala) verses 62, 75–78.

14. Basaves'vara Vacanas 22, 50, 57, 617.

15. Allamaprabhudeva Vacana 70

16. Magge Māyideva V. 39, सा दीक्षा परमा शैवी त्रिधा भवति निर्मला । एकावेधात्मिक. साक्षादन्या मन्त्रात्मिकामता।।

17. The aspirant may be any one, not necessarily a Viras'aiva by birth but he should have an earnest desire in the Ṣaṭsthala practice.

18. Mailara Basalinga Śaraṇa : Viras'aiva Siddhānta (Aṣṭāvaraṇa Verse 4) Moggeya Mayideva Śivānubhava sūtra V 40-41.

19. Maggeya Mayideva - S'ivānubhavasūtra V. 43 to 48

20 The entire being of man consists of Annamaya Prāṇamaya. Manomaya, Vijnānamaya and Ānandmaya kos'as.

21. Svara Ekottaraṣatsthala - (Gurukāruṇyasthala) Verse 5 Moggeya Māyideva : S'ivānubhavasūtra V. 49, 50.
अस्य जीवस्य कर्माणि क्षीयन्ते सकलानि हि ।
अविद्याहृदयग्रन्थिर्भिद्यते शतधापि च ।।
संशया बहुसंकल्पाः छिद्यन्ते च सहस्रधा ।
हिरण्मये परेकोशे विरजं ब्रह्म निष्फलम् ।:

22. With the life of dedication, the Bhakta follows virtues like Sadācāra, Sadbhakti, Satkriya. Samyakjñāna, Svānubhāva, Saccāritra, Akrodha, Satyavacana Kṣamā, Dama and these come under Yama and Niyama of Patanjali. S'ivānubhavasūtra-IV. 32.

23 Moggeya Mayideva : S'ivānubhavasūtra IV. 71, 72.

24. S'ivayogi S'ivācaraya : Siddhānta S'ikhamaṇi (Māheswarasthala Pp. 119 Verse 1-2.
25. Moggeya Mayideva S'ivānubhavasūtra IV. 31
26. —do— —do— V. 72-74
27. तत्र स्थिता सती भक्तिः सम्पूर्णा निजनिष्ठया ।
नैष्ठिकी भक्तिरित्येव कीर्तिता भक्ततत्परैः ।
तथा माहेश्वरं नाम स्थलमस्य स्वरूपतः ।
Śivānubhavasūtra V. 75
27 a. S'ivayogi, S'ivācārya : S'iddhānta S'ikhāmaṇi : P 141. Verse 2.
लिंगनिष्ठादि भावेन ध्वस्तपापानि बन्धनः ।
मनःप्रसादयोगे प्रसादीत्येष कथ्यते ।
28. Moggeya Mayideva : S'ivānubhavasūtra IV. 70.
29. S'ivayogi S ivācarya : S'iddhānta S'ikhāmaṇi p 14 Verse 156
30 प्राणापानसमाधानात्कन्दमध्याद्युत्थितं ।
प्राणलिंगं तदाख्यातं प्राणापाननिरोधिभिः ।।
प्राणो यत्रलयं याति भास्करे तुहिनं यथा ।
तत्प्राणलिंगमुद्दिष्टं तद्धारी स्यात्तदाकृतिः ।।
ज्ञानिनां योगयुक्तानामन्तः स्फुरति दीपवत् ।
चिदाकारं परं ब्रह्मलिंगमज्ञैर्नभाष्यते ।।
31. Moggeya Māyideva : S'ivānubhavasūtra
32. S'ivayogi S'ivācarya : S'iddhānta S'ikhāmaṇi pp. 160-161. Verses 6 8. Moggeya Māyideva : S'ivānubhava. Sūtra IV. 27; V 78-80.
33 S'ivayogi S'ivācārya : S'iddeānta S'ikhāmaṇi pp. 172-173 (Verses 2-11).
34. The Bhāgavata X. 22-45.
35. Moggeya Māyldeva : S'ivānubhava Sūtra IV. 2: 76-78.
96 do.... —do— V. 80-82. (Through the Ṣatsthala patha, devotion itself reveals the identity of Paras'iva and it gives perfection in Ṣaṭsthala. Six angasthalas of the self (the aspirant) aspire for the

Lingasthala viz. Ācāralinga, Gurulinga etc. in which the Supra consciousnass of S'iva exists.

37. Svatantra S'iddhalingeswara Vacan 404, 405
38. Bṛhadāraṇyakopnisad IV 5, 15.
39. Oleya S'āntayya Vacana 17.
(People say one should attain the stage of Aikya after achieving the stage of S'araṇa .. To me, from the stage of the Aikya one should come down to the stage of the S'arana and so on, ultimately to the stage of Bhakta. Bhakta should find himself mixed with the God aspi.-ring souls. This is the secret of Ṣaṭsthala practice. Perfect achievement lies in visualisiing the inside in the outer world.")
40. Moggeya Mayideva : S'ivānubhavasūtra VIII. 76-80.

THUS SPAKE GURUDEO

- Excellence is the mark of spiritualism.
- In God's University, one has to be a life-long student
- There is no god, but God.
- Mysticism is a process and not an event.
- Spiritual seed sprouts in infinite ways.
- Philosophy is the grammer of Mysticism.
- To realise God for neself as well as for others is and should be the end of human life.
- I prefer to speak through others.
- I am brief, because I want to be read.
- I love nobody; I love God's men.
- I believe nothing; I perceive.
- I am a citizen of the Spiritual world.

RELEASE OF THE BOOK "GOD, WORLD AND SOUL"

This book contains reflections (in English) of the author, Parama Poojya Shri Siddheshwar Swamiji (Jnana Yogashram, Bijapur) on some of the Vacanas (Saintly Sayings) of the Veerashaiva Saints The book was released at the sacred hands of Parama Poojya Shri Shivabasav Swamiji of Naganur Math. Parama Poojya Shri Tontad Siddhalinga Math Swamiji, Gadag presided over the function, held in Gurudev Ranade Mandir in Belgaum on 10-1-1991. The author was present by special invitation.

A summary of two of the speeches, delivered on this occasion is given below :

Speech of Shri J. V. Parulekar (Trustee)

About Anubhava Mantap, Shri Gurudev Ranade writes in his book— Pathway to God to Kannada literature as follows ;

The institution of Anubhav Mantap or the Assembly Hall of spiritual experience at Kalyan in the District of Gulbarga when King Bijjal was ruling in the 12th century, was a sanctuary, in which gathered aspirants and devotees for filling the heavens with the praise and glory of God's name. Every earnest seeker occupied the place in the Assembly to which his spiritual experience entitled him. One of the chief aims of that institution was to democratise religion and free it from the fetters of ritualism and visionary theoratism. It wiped out all distinction of caste, creed and held aloft the dictum that one's own appointed work, done in the spirit of dedication (Kayakave Kailas) leads to

heaven. Every member of spiritual brotherhood con-idered himself (out of humility) as being inferior to his b other. Even Basaveswar, one of the highest luminaries of the spi i-tual firmament of Virashaiva saints, regarded himself as 'a servant' of the servant of the devotees of S'iva. It was in this assembly that highly philosophical discussions on the theoretical and practical aspects on appropriation of Reality took place; and in this sense the Anubhava Mantapa resembled the Court of King Janaka of the Upanishadic times.

This Anubhava Mantapa was a spiritual Assembly where the Saints and sages of great reputation were invited and where paramātman was the supreme topic of discussion Devotees merged themselves in meditation. The most illustrious of the Jangama— Prabhudev appeared here shining with Bhasma and a rosary of Rudrakshas. There God-realisers contitute a blessed community and on account of their intense love for afflicted mankind, they live only for its benefaction and betterment, proclaiming from pole to pole, like a rumbling cloud. the eternal gospel of god from everlasting to everlasting."

My friends. I feel we all devotees are today in the Belgaum Aeubhava Mantap - it may be abridged edition of Kalyan Anubhava Mantap. We have three sages of high reputation amidst us. We all feel so very grateful to them for their benevolent presence. One of them has given to us this beautiful and enlightening book containing his reflections on some Vachanas of the great Veerashaiva saints. The Vachana literature is not so easy to understand If you desire to grasp the real meaning- the spirit of that literature- you have to seek the guidance of God-realised soul; and it is only such a God-realised soul, who will satisfy you with the correct and appropriate interpretation. Take

for instance, the Vachana of Prabhudev on page 4 of the book :

ಸತ್ಯವೂ ಇಲ್ಲ, ಅಸತ್ಯವೂ ಇಲ್ಲ, ಸಹಜವೂ ಇಲ್ಲ, ಅಸಹಜವೂ ಇಲ್ಲ;
ನಾನೂ ನೀನೂ ಇಲ್ಲ ಇಲ್ಲ, ಇಲ್ಲವೆಂಬುದು ಗುಹೇಶ್ವರ ಬಯಲು.
—ಪ್ರಭುದೇವರು

Can you make out anything from this Vachana? After you read the author's reflections, you will certainly understand what Shri Prabhudev desired to convey to us. The author could have spoken these same words to us all herein this hall ; but these words would not have reached devotees in Bangalore or Bombay. All the devotees, wherever they may be, will be benefitted by this book. How grateful I feel to the author, I need not dare to express in words. I feel we should read one Vachana a day, ponder over it, apply the mind and try to digest the significant meaning. And when we thus finish reading all the Vachanas and close the book, we will certainly feel elevated. We will then prey that the author should continue to give us this spiritual food, again and again.

This book is now here with you. This institution- The Academy of Comparative philosophy and religion- founded by Shri Gurudev Ranade, has good fortune of publishing this book. Parama Poojya Shri Shivabasav Swamiji a sage of this century, has released this book for you all. I am very, very happy to see the three great saints amidst us for this function.

This is not a book of hour; it is a book for all time. It is a "Chirnjeeva " book. I wish this Jnana Prasar Karya- propagation of spiritual activities- will continue unbated and unending from the jnyanayogashrama of the author. Presidential speech delivered by H. H. Tontad Siddhalinga Swamiji of Gadag on 10th Jan. 1991 at Gurudeva Ranade Mandir, Belgaum.

It is the presence of noble persons, that makes a place or a kingdom remembered, han the kingdom or the King. Vinobaji observed this when Pandit Nehru sought the opinion of Vinobaji on his book "Discovery of India" Vinobaji said that Mughal emperor Akbar's court was famous because great geniuses like Tansen were there The kingdom is not in the memory of the people, but Tansen is still remembered for his great talent. The great heritage of music left by Tansen is still fresh. Precisely this is the case with Belgaum city, whose culture is heightened by a philosophical and spiritual centre like Gurude Mandir. The Mandir inaugurated by Dr S. Radhakrishnan has been rendering yeoman service to the populace of Belgaum, in elevating their cultural and philosophical status.

Gurudev Ranade— the founder of this Academy, was himself a philosopher, a scholar and a mystic. He had a race vision of the spiritual bearings in the folk songs, sung by a layman in the countryside While majority of people never bothered to analyse the depth of meaning in these folk songs, Gurudev went to different villages and collected such rare folk songs that reverberated with the mystical insight. In the same way Gurudev Ranade perceived that depth of vision, simplicity of language, clarity of thought in the Vachanas of Veerasaiva Saints known as Saranas. Their contribution to the understanding of the ultimate Truth has no comparison. He extensively refers to the mysticism of Vachanas in his book.

Many noble personalities come to this mandir. Some way, Shri Siddheshwar Swamiji has been giving discourses to the people of Belgaum in Gurudev Mandir. Siddheshwar Swamiji is a Dnyani like Shuka Muni It is very difficult to live what one preaches. Siddheshwar Swamiji belongs to that very rare category of men who really lived according to what they preached. His discourses are deep, profound,

nevertheless simple and appeal to the heart of every one. I am extremely happy to find his book on the Vachanas of Veerasaiva Saints.

The Vachanas are the mines of gold. The Highest Truth Is being conveyed by them in the simplst language and very vivid images that everyone comes accross in his day to day life. What cannot be told except in an obscure and vague manner, Vachanas do it with clearity and precision. The difference of colour that is superficial dissolves at a cetain height. What is common to all those lamps is that the same light burns in all of them. To know this underlaying sameness one has to go to that height of consciousness Siddheshwar Swamiji stands at such a state. 'Where the colour difference has vanished and what remains is 'The Pure Light', the Light of 'Pure Tattva'. If Vachana literature is to be understood, it is only through persons like Siddheshwar Swamiji You are indeed very lucky to have him in your midst every year. I very much wish, you would realise the preciousness of this life-instead of wasting it away like a wood cutter who cuts the sandal wood. burns it and turns it into charcoal, without ever knowing that he is wasting the precious sandal wood. The wood cutter languishing in the same poverty and misery. Similarly we have wasted away our life without knowing how precious it is ! We are also lingering in the same vicious circle of misery and sorrow.

H H Mallikarjun Swamy, H. H. Shivabasava Swamy of Rudrakshimath and H. H. Siddheshwar Swamiji are, like sandal wood, spreading the inner fragrance wherever they go. That makes the difference between us and Swamiji. Without the knowledge of the SELF, our life is like Ayodhya without Rama. I sincerely wish you would make

the maximum of Swamiji's discourses here and enlighten your lives, not burn like sandal wood by a cutter.

I express my honest and sincere thanks to the Trustees of the Academy who gave me an oppertunity to talk a few words on a grand and unique occasion like this*

The speech was in Kannad language. A summary of it in English provided to us by Prof. M. V. Bagi, Belgaum. We are thankful to him for the same

Ed.

BOOK REVIEW

'IN SEARCH OF ORIGINS'- Garry Trompf Associate Professor and Head of the Dept. of Religious Studies at the University of Sydney, Australia and also General Editor of "The studies in World Religions" which is a monograph series of Introductory text books for students of comparative Religion.

Publishers . Sterling Publishers, Pvt. Ltd. New Delhi

Price : Rs 200/ ...

—Prof. T. F. Bidari

In this short but illuminating book, the author has shown sharp historical perspective on tha dawn of religion of prehistoric man, even with a scanty data of Archaeological and ethnographic research. About 20 to 30 thousand years B. P. (Before the present) when social relationship in Agricultural society was slowly evolving in the 'mentalite' of prehistoric man of social aggression and 'elan vital' there was a mystical and mythical beginning of the realisation of man's inner spiritual nature, mystery of god and the creative genius that religiousity endows to ' religious followers. In a purely logical method of research and rational perspective of a philosophy of Religion, let us not make the illicit or hasty generalisation as the authot rightly warns in the introduction. But at the seme time we are amazed by the creative genius and level of achievement which is shown by the mysterious creations of Art and Architecture. The author creates a positive impression in our mind about the Spiritual and Absolute nature of Truth. inspite of his avowed faith in Rationalism, Phenomenologism and Scientific Positivism.

The book is divided into two parts— In the first part 'Modern Western Theory' is discussed at length, at times revealing Author's affiliations and views. The chief theories of origin of religion are— Herbert Spencer, Darwin, Taylor, Maxmuller, Marx, Angels, Frazer, Weber, Durkheim Otto and a host of Feminists, Psychoanalysts and the post war thinkers. In the second part 'Modern Archaeological practice', there is intresting discussion on main problems Religion and modern scientific methods and techniques of dating the distant part. To add the richness of material there are elaborate foot-notes, figures and paradigm, a map and plates. In the span of only 150 peges, the author reveals rationalism, literary grandeur of historian, acumen for research, and balanced judgement of an archaeologist cum philosopher.

The author very impressively starts in introduction, showing the goal of monograph seriss started by the two general editors, Mr. Kapil Tiwari and Mr. Garry Trompf, and also the real goal of science, history and religion. In modern times, any discussion must take into account the interdisciplinary view point in order to develop a comp e-hensive and acceptable theory of origin of R ligion. According to the author Religion is human consciousness in its highest evolution, and has meaning even in dark period of 'Peking Man' or Homo Sapiens. It is easy to correlate Religious conciousness with language development in mad socialization of man in society in society formation. But it is not easy to show the scored of interrelated subjects such as the human capacity for conceptualisation and symbol-system, man's inner urges for aggression and hunting suddenly developing into cooperative system of society or a class. Feminism and goddess worship, language development and its implication on evolution of modern man from the savage of Neolithic and palaedithic ages

and also the nature of sex energy or libido functioning as a subconscious force in man and community. There are scores of intresting theories to show the evidence for prevalence of rituals and religious practices even in the far distant past.

In a review with its own limitation it is not pessible, nor advisable, to enter into the oceanic depth of subject matter presented logically and systematically, following a principle of classification which maintains the mainroad of origins question. Suffice it to say that the reader will be amply rewarded by the rich variety of material, literary grandeur of aesthetic presentation and the rational judgement about the Absolute nature of Truth, God and Spirit— being Religion though an abstruse and unclear subject because of its other worldly nature, does not remain an incomprehensible subject, and in this short treatise, the text book of comperative Religion, the absolute and transcendental nature of God is preserved in its prestine beauty and sanctity amidst all the cunfounding thoughts of materialists, socialists and "Air craft Theory". The serious theories are aptly interpreted by stories anecdotes, mysterious phenomena of nature in Papaun Islands and tete a-tete conversations of leading Scientists. The enjoy the reading of this woderfully presented bock is to read between the lines (without being led through the garden path only to lose all directions and perspective. Special compliments to the author for his clear-cut views and rational judgement on Religion and its origins question More special are my compliments to the two eminent general editors of .Studies in WorldReiigions, who promise with this maiden adventure to scan the wider areas of Indian Religions.

●

GAYATRI : The Highest Meditation.
By Sadguru Sant Keshavadas : Pages 114 : Price Rs. 30/—
Published by : Motilal Banarsidas Pvt Ltd. Delhi.

—Prof. Chandrashekhar Joshi

Since thousands of years the holy GAYATRI is regarded as a key to all problems of man, leading him to eternal salvation. The literal meaning of the word is गायन्तं त्रायसे यस्मात् गायत्री त्व तत: स्मृता । The holy words protect him who chants them regularly In the first part of the book a detailed information is given regarding the holy **mantra** and its constant recitation (पारायण) and also its effect on those who practice it. In the second part, guide-lines are given about the daily practice of the holy **mantra.** The effect of this **mantra** is unique in the sense that it gives us mental peace, bodily perfection and poise. Even **Shrutis** speak highly of this **mantra** in the following statement " अहरह: सन्ध्यामुपासीत " All eligible persons must perform **Gayatri Upasana** three times a day. This point is effectively and powerfully brought out by the author The book is extremely useful to all the people. who have regard for the holy **Gayatri.** Even others can take interest in this book, as it contains much useful information even though the main emphasis of book is on the importance of **Gayatri.** In the last chapter, the author speaks of several **Gayatri mantras** In short, it can be said that Sant Keshavadasa's book on **Gayatri** is a useful contribution to literature.

●

The Origin of the Young God
Kālidāsa's Kumārasambhava
By Hark Heifetz : Pp. 178 : Price : Rs. 125/-
Publishers : Motilal Banarsidas Pvt. Ltd. Delhi

—Prof. Chandrashekhar Joshi

This is a translation of the Sanskrit Kumārasambhava of Kālidāsa, with a beautiful introduction by the author. There is hardly any man in India or abroad, who does not know Kālidāsa, the prince among Sanskrit poets and dramatists. The enjoyment of Kālidāsa's poetry fills the hearts and minds of readers with more and more curiosity and enthusiasm. In the words of the noted commentator Mallinath:

कालिदासगिरां सारं कालिदासः सरस्वती ।
चतुर्मुखोऽथवा साक्षात् विदुः नान्ये तु मादृशाः ।

"Only three persons know, the innermost beauty of Kālidāsa's words, one is Saraswati, second is Brahma, theCreator of the world, and the third one is Kālidāsa himself. Ordinary persons cannot appreciate the beauty of his poem." However, the author has ably translated it in such a manner that even those who do not know Sanskrit can enjoy all the aspects of Kālidāsa's poetry without going to the original text. The translation is in simple words. Sometimes, the translation is very near to the original text. For instance, the first verse in the fifth canto is translated so well that the readers are reminded of the original poem. In this way, the beauty of the oriainal poem is never lost in the translation However at some places, we find word to word translation of the original words like देवतात्मा हिमालयः मानदण्ड॥ In the first verse of the first

canto, they are full of significancs when Kālidāsa uses them; but in the translation they have become " living god, Himalaya and rod" which carry no special meaning at all At the end of the fifth canto, Goddess Parvati comes to know that the young Brahmachari is none else than Lord Shiva. She was in a posifion not to stay there and not to go away: 'न ययौ न तस्थौ'. She simply stood there full of wonder and fear. This scene is very effectively brought out in the translation by the author. In this way, he has succeeded in catching the spirit of the content of Kālidāsa's poem.

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION BELGAUM

QUARTERLY NEWS

Shri Gurudev Ranade, during the course of Presidential Address delivered at the 13th Session of the Indian Philosophical Congress held at Nagpur in December 1937 has stressed the importance of philosophy and phllosophers with following concluding words— "the future of the world rests with the philosophers." Thus, study of philosophy is essential for the spread of peace and harmony in the world. In persuit of the ideals of Shri Gurudeo, this Academy is arranging lectures and discorses on philosophy at Gurudeo Mandir, Beldaum. During the previous quarter following such functions were held In the Gurudeo Mandir :

1) From 17 to 19 December, 1990, lectures of Smt. Indumati Tikekar, on 'Bhagawata Purana'. There was good response from the audience.

2) From 20 to 22 January 1991 lectures of Dr S. D. Deshmukh (Murgod, Dist. Kolhapur) on Dnyaneswari. Public responses was good.

3) On 15-2-1991, Kum. Padmini, Editor, Viveka Jyoti Prakashana, Bangalore delivered a lecture on Vivekananda and Karmayoga, which had a good public response.

4) On 6-1—1991 and 10—2—1991, Shri Vrandavan Swamiji of Tirthakunde (Khanapur Taluka) gave discourses on Dnyaneswari and Bhagavadgita respectively.

5) 'Dasabodha Saptah" was conducted from 2-2-1991. to 8-2-1991. The devotees of Gurudeo Ranade attended it throughout. A large number of sadhakas participated in this saptah.

Release of a book by the Academy

The releasing ceremony of the book ',God World and Soul" written by H. H. Shri Siddheshwar Swamiji, Dnyana Yogashram, Bijapur, was held on 10-1-1991. H. H. Dr,

Shivabasav Swamiji, Nagnur Math released the book. Dr. S. G. Ghivari, retired principal Lingaraj College, Belgaum was the Chief Guest and H. H. Shri. Tontad Siddhalinga Swamiji of Gadag presided over the function. Eminent personalities and the public attended the function.

Visitors

Shri. S. Nijalingppa, Ex. Chief Minister of Karnataka State, during his short stay in the City, visited the Mandir on 10-1-1991. He had accompanied the President of india Dr. S. Radhakrishnan when inaugurated the Gurudeo Mandir on 8-12-1965.

Braj Ras Rasik Su Sri Braj Chakori Deviji was camping in Belgaum from 1-2-1991 to 21-2-91 for delivering series of philo,sophi-cal discourses. She heard about Shri Gurudeo and the Academy founded by him. She paid a visit to the Mandir in the afternoon on 5-2-1991. She was moved by its atmosphere, tidiness and cleanliness. The extensive library also appealed to her. She expressed that this Mandir was quite a suitable place for holding discourses on religion, philosphy and added that she would stay in the Mandir when she will visit this place next year.

PUNYA TITHI, JUNE, 1991

The "PUNYA TITHI" of Shri GURUDEO RANADE will be held in the Mandir from 2 6-1991 to 6 6—1991. Devotees are requested to take advantage of the Saptah and join in intensive mecitation and discourses Those who will require accomodation in the Gurudeo Mandir are requested to give information to the Manager of the Trust before 25 2—1991.

We thank the following donors/patrons for their generous donation to this Academy :

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Following persons have paid Rs. 150/- each for the life membership of the Journal " Pathway to Gad ". We thank them for the same.

1) Shri K. S. Gogte, Sangli
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5) Dr. Anubai Harilal Amin, Baroda
6) Shri V. G. Gopalan, Bijapur
7) ,, A. V. Joshi, Belgaum

Donation to our Library

Shri B. G. Kulkarni, Akolkar, Belgaum, gifted to the Library of this Public Trust, about two thousand of his precious books on Philosophy and Religion. The Board of Trustees are grateful to him for this valuable gift of his books. This is an example for readers to emulate. If any body desires to present his books to the "Gurudeo Granthalaya", he should kindly write to the Manager and arrangements will be made to collect the books from him.

Appointment of Manager to the Trust

Shri N. G. Kulkarni is oppointed as Manager of this Trust. He is a retired P. W. D. Officer. He is a Namadharaka and a devotee of Shri Gurudeo Ranade. He has taken over as Manager on 12-1-1991. He will be available to the visitors in the morning and afternoon every day.

Request to annual subscribers of the Journal

Single copy of the Journal costs Re 5/-. Annual subscription rate is Rs. 15/- in India. Regular and annual subscribers who have not yet remitted the subscription amount are requested to remit the same and get their subscription renewed without waiting for intimation.

Election of a Trustee

Shri S. N. Vernekar has been declared as elected for the Trustee's post on behalf of the donors.

The printing of this issue was delayed by the sad demise of a compositor who worked in the press. The delay is regretted.

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION BELGAUM

The following Publications of this Trust are available for sale.

Sl No.	Title & Book	Author	Language	Year	P.	P.	Price
1.	Gurudev Ranade Biography and Mysticism	S N. Dehpande M. A,, B. Sc.	English	1981	377	24	00
2.	Silver Jubilee Souvenir Vol. I	K. D. Sangoram M S. Deshpande	,,	1978	894	32	00
3.	Critical and Constructive Aspects of Prof. R D. Ranade's Philosophy.	B. R. Kulkarni M. A. LL. B.	,,	1974	181	12	00
4.	The Mystical Search for the absolute.	Moli Lal Pandit	,,	1990	298	65	00
5.	Sri Gurudevara Samanvya Darshana.	M. S. Deshpande M. A.	Kannada	1982	204	20	00
6	Shivasharane Shri Shivalingayya Charitre Mattu sadhana Sopana	R, P. Kulkarni B.A., LL.B., BT.	,,	1977	120	12	00

Sl. No.	Title & Book	Author	Language	Year	P. P.	Price
7.	Sri Dnyaneshwarache Atmadarshan (Karya Ani Tattvadnyana)	R. N. Saraf	Marathi	1982	407	40 00
8.	Sri Dnyaneshware Charitre	R. N. Saraf	,,	1975	179	80 00
9.	Samartha Ramdas Jeevan Va Tattvadnyana	R. N, Saraf	,,	1981	332	30 00
10.	Gurudev Ranade Va Tyanchi Paramartha Shikavan	G. V. Tulpule, M, A.	,,	1977	165	15 00
11.	The Haridasas of Karnataka	G. Shrnivasan M.A., Ph.D.	English	1972	47	1 50
12.	Thus Spake Gurudev	Dr. R D. Ranade M A., D. Litte	,,	1968	141	0 75
13.	Nitya Niyamavali	Dr. R, D. Ranade	Marathi	1987	172	4 00

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14.	An Introduction to Vedic Study Lectures	Dr. Sampurnanand	English	1969	73	1 50
15.	Preface to the Study of Bhagawatapurana	Arabinda Basu	,,	1973	156	6 50
16.	Sri Gurudev Ranade	Prof. B. R Modak M.A, Ph.D. and Sou Vasudha B. Modak, M A.	Marathi	1973	52	3 00
17.	Silver Jubilee Souvenir Vol II	K. D. Sangoram B A, LL. B. M S. Deshpande, M A.	English	1990	155	15 00
18.	Summum Bonum of Life	Seminar Proceedings	,,	1974	127	10 00
19.	Moral Trends Since Independence	Seminar Proceedings	,,	1976	133	15 00
20	Rama Charita Manasa	Kamal Vidya				40 00
21.	Valmiki Ramayana					20 00

Sl. No.	Title & Book	Author	Language	Year	P P.	Price
22	The Glimpses of Gurudev Ranade	Prof. B. R. Kulkarni	English	1990	162	45 00
23.	God, World and Soul	H. H. Siddheshwar Swamiji Maharaj	English	1991		40 00
24.	Bharatiya Samakaleena Darshan me Prof. Ranade ki Yogadana Ka Sameekhatmak Adhyayan	Dr Jatashankar Tripathi M A., D. Phil.	Hindi	1986	239	35 00 (Ordinary) 40 00 (Deluxe)

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Advertiser's Announcement

Israelites pass through the Red see, that God opened for them to escape slavery in Egypt Exodus 14.29.

All quotations are from the Bible, God's book It is divided into the Old Testament, the ancient Jewish part which foretells the coming of Jesus Christ, and the New Testament, concerning Jesus Christ, the only begotten son of God, from whose birth the years are numbered,

God, from the beginning of time, sent prophets or messengers to Israel These were from the beginning of time, To these God said, "In you and your seed shall all the families of the earth be blessed (Genesis 28 : 14)." At all times did God send his messengers to Israel establishing the Jewish priesthood (Exodus 40 : 15), The Old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God himself, would live in the world as a man (Micah 5 : 1 & 2, Isaiah 9 : 6 & 7 Zechariah 12 : 10) and ae nailed to a cross (Zechariah 12 : 10, Zechariah 13:6Isaiah 53 : 8) and rhat his disciples would have everlasting life (Psalm 23 : 6, Daniel 12 : 2, Micah 4 : 5). Jesus Christ is God in the personage of the son of God or Ged the Son.

God, called Jesus Christ, is neiled to a cross near Jerusalem around 33 A D. (bsfore the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49 : 10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12 : 20 and Zechariah 13 : 6 and Isaiah in Isaiah 53 : 8

The Son of God·our Lord Jesus Christ arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism (John 3:5) and eat his flesh and drink his blood through

communion in its form of bread and wine (John 6 ; 53 and Matthew 26 ; 26-28) may have everlasting life. Very many of the events in the life of Jesus Christ prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C , and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14 : 6, I am the way, and the truth, and the life ; no man cometh unto the Father but by me." The Bible says that all who do not receive God, who is Jesus Christ, (John 10 : 30) by baptism and communion will be burned in everlasting fire (Revelation 20 : 15 and John 3 : 36). The necessary baptism and communion may be received in any Christian church. The oldest Christians. Roman Catholics and Greek Orthodox, say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The New Testament recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the Old Testament. Many libraries have a copy of the Bible. It contains also God's commandments, which people should keep. The New Testament summarises them. One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore 560001.

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